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by the fact that his successor was able to win the victory in his struggle with France, while no evil effects resulted from the temporary quarrel with the emperor.—*La Faculté de Théologie de Paris et ses Docteurs les plus célèbres*. Par l'Abbé P. Feret. Époque moderne. Tome second : XVI^e siècle. Revue littéraire. (Paris: Picard, 1901; pp. vi + 422; fr. 7.50.) This is a brief and dry account of the writings of more than one hundred of the theological professors of Paris during the sixteenth century. As might have been expected, all the writings were polemical, and therefore have little more than an antiquarian interest for us. The author himself admits, as have other Catholic writers before him, that the French Protestants of the sixteenth century wrote much better than did their Catholic opponents. Of all the works discussed by M. Feret the sermons seem most interesting, chiefly because they reveal the bizarre taste of the pulpit of that time.—OLIVER J. THATCHER.

Giovanni Battista de Rossi, Founder of the Science of Christian Archæology, by T. J. Shahan (New York: Cathedral Library Association; pp. 78; \$0.20); *Christian Education in the First Centuries*, by Eugene Magevny (*ibid.*; pp. 66; \$0.10). These two brochures are two interesting contributions to two subjects of perennial importance. All students of the origins of Christian art and literature welcome information concerning de Rossi, and Dr. Shahan has given in his neat little pamphlet a very fascinating account of the great archæologist. The origin and development of Christian education — 33–476 A. D. — are vividly sketched by the author of the second pamphlet.—J. W. MONCRIEF.

Wie kann der Protestantismus über den Katholizismus siegen? Von Karl Erdmann. (Berlin: Walther, 1900; pp. 46; M. 0.90.) The writer of this essay thinks that the Protestants will overcome the Catholic church when they abandon all theological doctrines which they now hold in common with it. They must abandon the doctrine of the Trinity, of the deity of Christ, of inspiration, of miracles, of hell, and of Satan. So long as they believe in miracles of any kind, they will lead the people into the Catholic fold, for there is no difference between the biblical miracles and the ecclesiastical miracles. But, further, if the Protestants come to regard Jesus as a mere man, however good and great, they will have to revise his ethical teachings and adapt them to our present knowledge of right and wrong. Accordingly, the writer enumerates the chief points at which the Sermon on